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For the deer that invade the plantations, pitfalls (a:'ma|ˢ) are dug to the depth of a meter and a half, a sharpened paxiuba stake being set vertically at the bottom. In a pitfall that I saw, a dog had died, and a few days later an alligator also fell into it. 224

Gathering

The gathering of wild fruits and the capture of animals that cannot properly be included under hunting are still carried on by both sexes; by men when the opportunity presents itself and by women on trips made for the purpose. 222 [462]

There are many varieties of edible wild fruits, although most have no economic importance, being no more than mere tidbits, like the pods of the *arara tucupy*, the seeds of which are covered with a thin layer of thick, sweet liquid. The only fruits of real economic importance are those of the four palms, burity (*Mauritia vinifera*), *bacabeira* (*Oenocarpus bacaba*), *patauá* (*Oenocarpus patauá*), and açahy (*Euterpe* sp.). All four species are common in the jungles of the Tukuna. During the period of gathering one always sees large earthenware vessels containing burity fruits soaked in a solution to make the rinds come off more easily, and the Indians constantly help themselves. The fruits of these four palms are then macerated in tepid water and a fatty drink is prepared by a process common among the Neobrazilians as well, the separation of the pulp from the stones by treading. The liquid is passed through a very fine sieve (va'iri-čin|-|ˢn, from va'ira, açahy). A sufficient quantity is then prepared so that the neighbors may be invited to drink also. The gathering of the fruits and the preparation of the beverage are feminine tasks. 222 824 262 [415] 272 [171] [462]

The Tukuna are acquainted with the Brazil nut, or niggertoe, *castanha do Pará* (*Bertholletia excelsa*), but they eat only the kernels without preparing from them either milk or oil. Nino, an Indian of Igarapé da Rita, had planted near his house about ten such saplings, which were then bearing fruit. 262 [245]

The Tukuna will not eat toads, though they do not reject various species of frogs; they also eat beetle larvae, which are found in burity palms, and the queens of *saúva* ants (l.g., *içá; Atta cephalotes*) when they are swarming. Of the various kinds of honey the most appreciated is that of the wild bee, jandaíra. Bees are not raised at home. [263]

Food

The most common food is fish, either boiled or freshly smoked and eaten with farinha (formerly with beijús). Seasoning is obtained by thrusting the fingertip into a small dish with crushed salt and pepper and then licking it. At present, the salt is bought from the Neobraziliana, but it is said that in the old days it was prepared from the ash from burned green marajá palm leaves. 262 [263] [439]

Of fish, the Indian takes only as much as he can swallow at one gulp, picking it, with a rapid pinch of the fingers, from the common receptacle. In consequence, the piece of fish shortly assumes such a tattered appearance that it looks like nothing more than a dog's dinner. 264

When there is roast game, no one cuts himself a large piece, but each in turn seizes the meat, tears off a chunk with the teeth, and tosses the remainder back

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264 into the common vessel. This gesture is as common as the pinch of the fingers. The Tukuna eat neither avidly nor hastily. During and after the meal they belch unreservedly and with evident satisfaction. Each one gets up when satisfied, goes to the platform where the water jugs are kept, washes his hands and mouth, and takes a swallow.

252 When the fish or meat have been on the smoking-rack (moquem) for many days
262 and have thus become too hard, they are cooked with scraped green bananas until the mess completely disintegrates, the whole turning into a coarse pap (l.g., *mogica*). These are the two main foods.

Aside from these regular meals, however, someone frequently prepares a little snack over the kitchen fire, roasting either on the coals or on a spit a green banana, an ear of maize, sweet manioc root or yam tuber, or even, on the grill, bundles of green leaves containing a frog, a handful of beetle larvae, or minnows. The yam, especially, may be called the bread of the Tukuna.

Beverages

272 I have already mentioned the beverages prepared from the fruits of the burity, bacabeira, patauá, and açahy palms. Later on we shall see the great importance of fermented drinks in the social and economic life of the Tukuna, as well as the injurious effects of intoxication, their one vice.

273 There are three principal fermented drinks for ceremonies: (1) čavị-ẽị'ị, a maize drink (l.g., chicha); (2) čaị°, from boiled sweet manioc (l.g., *caiçuma*); (3) pa'yavaru, from burned manioc flat cakes (l.g., *paiauarú*).

[114] The first and second are pre-Columbian. Tessman's statement that the Tukuna
[177] do not use beverages made of maize is erroneous. The paiauarú was probably adopted from the Neobrazilian population which speaks the lingua geral; it is little used by the Neobrazilians of today.

For chicha, dry, ripe maize is pounded by the rocking-board; water is placed to heat over the fire and, when it boils, the meal is slowly dropped in and constantly stirred. It is permitted to boil until it becomes soft, when it is removed from the fire. A mouthful of a certain, special kind of sweet potato (*Batatas edulis* or *Ipomoea batatas*) is masticated and placed on top of the boiled maize, but without mixing it. Only after the mass of potato has settled is the combination stirred
[237] with a spatula made from the shoulder blade of a manatee (T., kɔ'ruvë). The person who chews the sweet potato first washes his mouth and chews the leaves of a plant called vɔ'ča, which stings the mouth and lips, turning them and the tongue black. Finally, the liquid is strained through a sieve into a jar, where it remains. Generally, it will have turned potent by the following day.

To prepare caiçuma, the Tukuna peel a sweet manioc tuber, cut it into small pieces, and crush it to a pulp with the rocking-board. To the mass they add a gourdful of sweet potato and strain it through a sieve into a jar. A little cane molasses speeds up the fermentation.

Paiauarú is made in the following way. A sufficient quantity of manioc cakes is made, the cakes being baked in the oven until slightly burnt on the surface, when they are placed in a wide-meshed basket and dipped for an instant into hot water. The dough, about two or three fingers thick, is then spread out on banana